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MANUAL
of
The Southern Convention

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Manual of The Southern Convention

MANUAL

OF THE

Southern Convention

OF

CONGREGATIONAL CHRISTIAN

CHURCHES

CONTAINING

PRINCIPLES, GOVERNMENT AND

ORDERS OF SERVICES

6th Edition

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PREFACE.

Rev. James O'Kelly became dissatisfied with the form of government of the Methodist Episcopal Church and withdrew from that body at the first General Conference in this country, in Baltimore, in 1792. About thirty other ministers followed O'Kelly, and, after preliminary meetings, they adopted, substantially, the principles since held by the Christian Church. They called themselves "Republican Methodists." In 1794 they met in Lebanon church, Surry county, Virginia, and, upon the motion of Rev. Rice Haggard, decided to discard all other names, and to be known only as Christian, the name by which the disciples were first called at Antioch.

The organization continued as conferences until 1847, when the SOUTHERN CHRISTIAN ASSOCIATION was organized. This gave place to the Southern Christian Convention, organized at Union Chapel, Alamance county, North Carolina, in 1856. At that meeting the policy of the Church was thoroughly reviewed and discussed, and it was decided to adhere strictly and firmly to the Principles and Government originally adopted. Brief outlines of departments of church government were adopted.

The first regular session of the Convention was held at Cypress Chapel, Nansemond county, Virginia, in May 1858. At that meeting provision was made for Education, Publications, and Missions. The future was full of promise. But in 1861 the Civil War interrupted the work of the Church for four years; only the North Carolina Conference held regular sessions during the war.

In May 1865, fragments of the Church met in Convention, in Mount Auburn church, Warren county, North

Carolina, and determined to rebuild the waste places of Zion, and reorganize the scattered work. It was decided at the meeting to prepare a Declaration of Principles and Form of Government, suitable to the Christian Church. After a free and full discussion of the necessity of defining the position of the Christian Church, as a denomination, papers, subsequently presented, received unanimous adoption. The whole matter was then referred to Rev. W. B. Wellons, President; Revs. John N. Manning, Solomon Apple; Deacons Thomas J. Kilby and Alfred Moring, to be revised and prepared for publication. This work was ratified, after it was reported, by the Convention at the same place in 1867.

A second and revised edition was prepared by Prof. P. J. Kernodle, of Suffolk, Virginia, under the direction of the Convention held in Norfolk, Virginia, in 1894.

A third edition was ordered by the Convention in Greensboro, N. C., April 30, 1908, and the work of revision and publication was committed to Revs. W. W. Staley, D. D., President; J. O. Atkinson, D. D.; N. G. Newman, D. D.; P. H. Fleming, D. D., and E. L. Moffitt, LL. D.

A fourth and revised edition was authorized by the Convention in Franklin, Virginia, in May 1918, and the work entrusted to W. W. Staley, D. D., President; W. S. Long, D. D.; N. G. Newman, D. D.; C. H. Rowland, D. D., and W. A. Harper, LL. D., President of Elon College, North Carolina. Rev. J. W. Wellons, D. D., Rev. J. U. Newman, D. D., and Prof. W. P. Lawrence, LL. D., were invited to sit with the Committee and rendered valuable service in the revision.

Since no new edition of the MANUAL had been printed since the merger of the Congregational and Christian Churches, in 1931, a fifth and revised edition was authorized by The Southern Convention of Congregational

Christian Churches in biennial session, at Greensboro, North Carolina, April 30-May 2, 1940. The following committee was entrusted with this work: J. H. Lightbourne, D. D., C. Rexford Raymond, D. D., J. O. Atkinson, D. D., L. E. Smith, D. D., and Rev. Robert Lee House.

Extensive revisions for the MANUAL were presented by the Committee to the Convention in regular session at Reidsville, North Carolina, May 2-4, 1944, and were approved by vote of the Convention. The fifth edition was published in limited number by the Committee in 1944.

A sixth edition of the MANUAL was ordered by The Southern Convention in regular biennial session at Liberty (Vance), Epsom, North Carolina, April 27-29, 1948, to include revisions in the Principles and Government, the Constitution and By-Laws, and the Forms and Ceremonies approved by the Convention at its biennial session in Waverly, Virginia, April 30-May 2, 1946, and at Liberty (Vance) Church in 1948. This work was entrusted to the Board of Publications of the Convention. Rev. W. Millard Stevens, Secretary of the Convention 1946-48, and Rev. Wm. T. Scott, D. D., Superintendent of the Convention, were instructed to prepare the copy on behalf of the Board.

June 1948.

PART I.—PRINCIPLES OF THE CONGREGATIONAL CHRISTIAN CHURCHES.

CHAPTER I.—THE CHURCH.

The Church is composed of all who exercise repentance toward God, and faith toward our Lord Jesus Christ (Acts 20: 21).

The Savior came into the world to establish one Church (Matt. 16: 18), the members of which belong to various denominations differing widely in doctrine and government, yet they form but one body, of which Christ is the head (Col. 1: 18).

All the redeemed are brethren (Matt. 23: 8), and members of the Church (I Cor. 12: 20). The Church is spoken of in the Scriptures as a family (Eph. 2: 19), which should not be divided against itself (Mark 3: 25; Matt. 12: 25).

All the principles, operations (I Cor. 12: 6), and officers (Rom. 12: 4-8) of the Church ought to harmonize in the administration (I Cor. 12: 5) of the Redeemer's Kingdom on earth, to the end that all the members (I Cor. 12: 12, 13) may be brought into fellowship (I John 1: 3, 6, 7) and communion with one another.

CHAPTER II.—THE CONGREGATIONAL CHRISTIAN CHURCH.

The Congregational Christian Church may be composed of any or all who constitute the body, of which Christ is the Head (Col. 1: 18).

But at present it embraces only a part of those who desire the reformation of the wicked (Isa. 55: 7; Matt. 9: 13), the spiritual worship of God (John 4: 24), and

the union of the great Brotherhood of Christians (John 10: 16; John 17: 11).

It is opposed to contentions and schisms in the body (I Cor. 12: 25). Envying, strife, and divisions (I Cor. 3: 3, 4) are hurtful to the Church, and antagonistic to the teachings and spirit of Christianity (I Cor. 1: 10).

Its purpose is to propagate the fruit of the Spirit (Gal. 5: 22, 23), and to cultivate brotherly love (I John 4: 7).

It fosters the essential doctrines of evangelical Christianity, by which the Church has been established and maintained.

It remands to private judgment the peculiar doctrines and tenets which have confused and divided the Christian world, and hence they cease to be matters of debate, when such debate tends to strife (see I Cor. 1: 13).

It requires no compromise of faith on the part of any follower of Christ in order to have communion or fellowship (Matt. 23: 8; Luke 9: 50). In it denominational distinctions cease to exist and Christian love binds the Brotherhood together (I Thess. 4: 9).

Its mission will be consummated in the conversion of the world (Psalms 2: 8), the union of all the followers of Christ (Eph. 4: 13), and His reign in human society.

CHAPTER III.—PRINCIPLES OF THE CONGREGATIONAL CHRISTIAN CHURCH.

The Scriptures contain an abundance of indisputable (II Tim. 3: 16, 17) truth sufficient for the moral guidance and spiritual enlightenment of man, and adapted to the comprehension of all (Isa. 35: 8; Prov. 8: 5 and 9: 4). The Congregational Christian Church, therefore, remands to private judgment those doctrines and tenets

which divide the followers of Christ (Gal. 5:15), and takes the following cardinal principles as the groundwork of organization:

(1) The Lord Jesus Christ is the only Head of the Church (Eph. 1:22, 23).

(2) Christian (Isa. 62:2; Acts 11:26) is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice (II Tim. 3:16, 17; Psalm 19:7, 8, 11).

(4) Christian Character is a sufficient test of fellowship, and of Church membership (Matt. 7:21; John 3:15; John 1:12).

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all (Rom. 14:4; Matt. 15:9; Gal. 5:13).

CHAPTER IV.—SENTIMENTS OF THE CHURCH.

All sentiments and opinions of the church should be expressed, as nearly as possible, in Scripture language, as least likely to be misunderstood or to give offence (I Cor. 10:32—II Cor. 6:3). Besides, no great error is likely to be imbibed, or propagated, while all strictly adhere to the law and to the testimony (Isaiah 8:20; Matt. 5:19).

If any one should find too little in these sentiments of the Church to answer all his inquiries on the points mentioned, it is because his inquiries cannot be conveniently answered in the language of inspiration, from which it is not expedient to deviate (John 5:39; Rev. 22:18, 19).

SECTION I.

God.

It is safe to teach the following, since it is scriptural:

All knowledge of God in this life must necessarily be very imperfect (Job 11: 7; Rom. 11: 33 and 34). Therefore great care should be exercised in all expressions which have any allusions to the Almighty (Ex. 20: 7; Psalms 99: 5), and only those terms should be used which are found in the Holy Scriptures.

There is only one living and true God (Deut. 6:14; I Cor. 8: 4), unchangeable (Mal. 3: 6), incomprehensible (Psa. 145: 3), who inhabiteth eternity (Isa. 57: 15), whose years are throughout all generations (Psa. 102: 24), who is from everlasting to everlasting (Psa. 90: 2), the creator of all things (Gen. 1: 1; Rev. 4: 11), the preserver of life (Psa. 36: 6; Acts 17: 28), only wise (Rom. 16: 27), just (Isa. 45: 21), holy (Isa. 6: 3), full of love (I John 4: 8), and compassion (Lam. 3: 22), gracious, merciful, long-suffering; abundant in goodness and truth; forgiving iniquity, transgression and sin (Ex. 34: 6, 7); the rewarder of them that diligently seek him (Heb. 11: 6); yet terrible in his doings (Psa. 66: 5); visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate him (Ex. 20: 5), and taking vengeance upon them that know him not (II Thes. 1: 7, 8).

God is a spirit (John 4: 24); eternal, immortal, invisible (I Tim. 1: 7), the only Potentate, the King of kings, the Lord of lords (I Tim. 6: 15), of whom, and through whom, and to whom, are all things (Rom. 11: 36); his judgments are unsearchable, and his ways past finding out (Rom. 11: 33), and his understanding is infinite (Psa. 147: 5); he is God in heaven above,

and upon the earth beneath (Deut. 4: 39), to whom we shall give glory forever (I Peter 4: 11).

SECTION II.

The Son.

Avoiding all theological disputations concerning the person and offices of Christ, the Congregational Christian Church in common with other evangelical churches, holds to the following scriptural sentiments:

The Lord Jesus Christ is the only begotten son of God (John 3: 16); full of grace and truth (John 1: 14), the Saviour of the world (John 4: 42), the Word which was in the beginning with God, and was God, and by whom all things were made (John 1: 1-3); who is the brightness of the Father's glory, and the express image of his person, and who upholds all things by the word of his power (Hebrews 1: 3), the Alpha and Omega, the first and the last (Rev. 1: 11); God manifest in the flesh (I Tim. 3: 16), who being in the form of God, thought it not robbery to be equal with God (Phil. 2: 6), one with the Father (John 10: 30).

He is the mediator between God and man (I Tim. 2: 5); the Prophet (Acts 3: 22), Priest (Heb. 5: 6), and King (Rev. 17: 14); head of the church (Eph. 1: 22, 5: 23); the heir of all things (Hebrews 1. 2); and judge of the world (John 5: 22).

The Lord Jesus was wounded for our transgressions, bruised for our iniquities, and with his stripes we are healed (Isa. 53: 5); he bore our sins in his own body (I Peter 2: 24); he is our advocate with the Father (I John 2: 1), and makes reconciliation for sin (Heb. 2: 17); he died for our sins (I Cor. 15: 3), that we might live with him (I Thess. 5: 10); through him we have access to the Father (Eph. 2: 18) and peace with God

(Romans 5:11); and through his name alone can we be saved (Acts 4: 12).

SECTION III.
The Holy Spirit.

The following statements, attested by Scripture, indicate the character and offices of the Holy Spirit:

The Holy Spirit, who proceedeth from the Father and the Son (John 15: 26), is the Comforter whom Christ promised to send unto his disciples, saying that, when he is come, he will reprove the world of sin, and of righteousness, and of judgment (John 16: 8).

He is the witness testifying to the Sonship of Christ, (Luke 3: 22), the Sonship of believers (Rom. 8: 16), the power of the gospel (Acts 5: 32), and the things freely given us of God (I Cor. 2: 12).

The Spirit is guide, leading us into all truth (John 16: 13), and by Him we are justified and sanctified (I Cor. 6: 11).

He is Teacher (Luke 12: 12) who searcheth the heart (Rom. 8: 27), and not the heart only, but all things, yea the deep things of God, and reveals them unto us (I Cor. 2: 10).

SECTION IV.
The Holy Bible.

The Congregational Christian Church affirms that the Holy Bible is its only rule of faith and practice, and, therefore, special emphasis should be placed upon it as the Book of supreme authority and counsel. While the light of nature and the works of creation do very far show the existence, power, and glory of God (Psa. 19: 1-3), yet the nature and will of God were never discovered by his works (I Cor. 1: 21). He therefore graciously condescended to make known to man, through the Holy Bible,

His own nature and will and the mystery that had been kept secret from the foundation of the world (Rom. 16: 25).

The Scriptures are given by inspiration of God, and are sufficient for correction and instruction in righteousness, and are designed to make perfect and thoroughly furnish unto all good works (II Tim. 3: 16, 17).

No rule of faith, other than the sacred Scriptures, should be imposed upon the Church (Gal. 1: 8).

The word of God is well adapted to our present state (Psa. 107: 20), suited to our comprehensions (Psa. 119: 130), and is a lamp to our feet, and a light to our pathway (Psa. 119: 105).

The Scriptures were written by holy men of God as they were moved by the Holy Spirit (II Pet. 1: 21; See II Sam. 23: 2), and are designed to give us comfort and hope (Rom. 15: 4), and to make us wise unto salvation (II Tim. 3: 15).

SECTION V.

Repentance and Faith.

God hath particularly enjoined upon all men everywhere to repent (Acts 17: 30), and the Saviour hath expressly declared that, "Except ye repent, ye shall all likewise perish" (Luke 13: 3, 5); but repentance must include conversion (Acts 3: 19), and be connected with faith (Mark 1: 15; I John 5: 1; John 1: 13; John 3: 3; Acts 20: 21), in order to justification (Rom. 5: 1; Gal. 3: 24).

The preaching of repentance (II Cor. 7:10) was the chief business of the Apostles when Christ first sent them forth (Mark 6: 12), and it should be the chief business of every minister of the gospel now (Luke 24: 47), and also to declare the fact that we are saved

by grace through faith (Eph. 2: 8) in the Lord Jesus (John 11: 25, 26).

SECTION VI.
Social Action.

Social Action is the service of the Church helping to make the Christian Gospel more effective in society through research, education, and action in local communities, states, regions, the nation and the world.

SECTION VII.
Baptism.

Baptism is a sacrament of the New Testament, instituted by the Lord Jesus, and should be perpetuated and strictly observed (Matt. 28: 19).

By this solemn ordinance we profess to have put on Christ (Gal. 2: 27), and so it is a sign of regeneration and remission of sins (Acts 2: 38), and of assurance to walk in newness of life (Rom. 6: 3, 5).

Respecting the mode, or the subject of baptism, every one should be fully persuaded in his own mind (Rom. 14: 5).

SECTION VIII.
The Lord's Supper.

The Lord Jesus, the same night in which he was betrayed, instituted the sacrament called the Lord's Supper, to be observed in his church in perpetual remembrance of him, showing forth his death till he come (I Cor. 11: 23-26).

This sacrament, which is the communion of the blood and body of Christ (I Cor. 10: 16), should be given unto, and received by all true followers of our Lord (I Cor. 10: 17); but every one should carefully examine himself that he may not eat and drink unworthily, not discerning the Lord's body (I Cor. 11: 27, 28, 29).

PART II.—GOVERNMENT OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES OF THE SOUTHERN CONVENTION.

CHAPTER I.—CHURCHES AND MEMBERS.

Section I.

Congregational Christian Churches.

In the union of the Congregational Christian Churches it is provided that each local church shall have the right to determine whether it shall use the name Congregational or Christian, or Congregation Christian to indicate its denominational status; and it is understood that the adherence to the name used shall, in no case, be construed as a lack of loyalty to the United Churches.

A Congregational, Christian, or Congregational Christian Church, is an autonomous body of the followers of Christ, organized for religious instruction, spiritual improvement, the worship of God, and the propagation of the Gospel among men and society.

Section II.

Organization of Churches.

Those wishing to organize a new church within the bounds of the Southern Convention may use the form of organization set forth in the *Manual of Congregational and Christian Churches,* by Dr. Charles Emerson Burton (1936 edition, pages 73-76), or the following:

We, whose names are hereunto affixed, members, as we trust, of the body of Christ, having exercised repentance toward God and faith toward our Lord Jesus Christ (Acts 20: 21), being desirous of associating our-

selves together as a Church, agree to be governed by the following Principles:

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Those who have signed the agreement as set forth in the Manual referred to above, or as set forth in this section, should elect a Secretary, Treasurer, three or more Trustees, and other officers or committees as may be necessary. They should also elect two, or more, Deacons, who should be duly ordained by an ordained minister. Respecting the election of Deacons, time should be had for careful consultation, reflection and prayer, that the choice may fall upon those best suited to the office.

After organization, members may be received from any evangelical denomination by letter, or other evidence showing their full connection therewith, or by exercising repentance and faith.

SECTION III.

Duties of Churches.

Every church should procure a pastor, recognized by its Conference as an elder, a licentiate, or a local preacher, for full time; or the church should associate itself with other contiguous churches in the part-time employment of a pastor (Heb. 13: 17). The call should

preferably be for an indefinite period, and when a change is desired by either party, three months' notice should be given.

The church should faithfully teach the duty of Scriptural giving, that it may provide for the liberal support of the pastor (Luke 10: 7; I Cor. 9: 14), current expenses, and the general work of the Kingdom.

It shall be the duty of every church, as early as practicable after its organization, to unite with the Conference in whose bounds it may be located, and to comply with all requests of the Conference to which it may belong.

The church should observe the ordinances and maintain gospel worship in its purity and simplicity.

Every church should celebrate the Lord's Supper at least four times a year, preferably once a month.

The church should hold necessary conferences for the transaction of business.

SECTION IV.

Duties and Privileges of Members.

1. To live a Christian life, developed by Bible study, private devotions, public worship and Christian service.

2. To attend the stated meetings of the Church and to share in all the work of the Church by participating in the business of the Church, by holding office when elected, and by engaging in services for which their abilities fit them.

3. To enter into the lives of fellow Church members through mutual sympathy and helpfulness.

4. To give of their money to the support of the Church and its enterprises, as the Lord prospers them.

5. To earnestly endeavor to keep peace and unity in the Church; to study its interests and work for its success.

6. To pray for and sympathize with one another (Eph. 6:18).

CHAPTER II.—CHURCH OFFICERS.

SECTION I.

Officers of Churches.

The necessary officers of the church are pastor, deacons, secretary, treasurer and trustees.

SECTION II.

Duties of a Pastor.

1. The pastoral office is the highest and most important in the Church, and the person who holds this office is, in Scripture, charged with various duties (Acts 20: 28; Jer. 3: 15; I Peter 5: 1; I Cor. 4: 1; II Cor. 5: 20; Titus 1: 7).

2. A pastor shall be a member of some local church of the denomination and of the Conference in which he works. Any exception to this requirement must be approved by the Conference in which the church involved is a member.

3. It is his duty to give himself continually to prayer and to the ministry of the Word (Acts 6: 4), and to study to show himself approved unto God, a workman that needeth not to be ashamed (II Tim. 2:15).

4. It is his duty to see that the churches to which he ministers, and also the members thereof, discharge the obligations imposed by the Holy Scriptures and by the Church government.

5. It is his duty to comply with all the requests, and to execute to the best of his ability all the orders of the Conference.

6. It is his duty to be present at every annual meeting of the Conference and submit a written report of his labors. If prevented from attending, he shall report by letter.

7. It is his duty to promote the peace and unity of the Church, to study its interests, and labor for its prosperity.

SECTION III.

Duties of Deacons.

Deacons may be elected for life or for a definite term of years. It is their duty (Phil. 1: 1; I Tim. 3: 8-15):

1. To minister to the needs of the poor.

2. They should make suitable arrangements for, and assist the pastor in the administration of the ordinances.

3. In the absence of the pastor, one of the deacons shall preside at all business meetings of the church and conduct the public worship of the congregation.

4. They should counsel with the pastor in the government and spiritual affairs of the church.

SECTION IV.

Duties of the Secretary.

1. The Secretary shall record all the transactions of the church, whether at stated or called sessions, or conferences thereof.

2. He shall record all admissions into the church, and state whether they be by letter or upon profession of faith; if by letter, state from what church or denomination the applicants came, always affixing the date.

3. He shall keep an accurate account of all baptisms, christenings, consecrations, deaths, changes of name by marriage, dismissals, suspensions, and expulsions, and by order of the church shall issue letters of transfer and commendation.

4. He shall attest all the acts and proceedings of the church.

5. He shall have in charge and carefully preserve all the records of the church, which shall be open to the

inspection of the pastor and the church, and which he shall deliver to his successor in office.

CERTIFICATE OF MEMBERSHIP AND COMMENDATION.

.....19.....

This certifies that.....is a member in good standing, of..... Congregational Christian Church, ... Conference, and is, at.....own request hereby dismissed from this church to unite with..... Church, and when so received.....responsibility to this church will cease.

Done this the.....day of .....19.....,

.....Secretary. .....Pastor.

SECTION V.

Duties of the Treasurer.

1. The Treasurer shall receive all contributions of the members and friends of the church. He shall keep a full account of all moneys received and paid out by the order of the church, to whom paid and for what purpose. He may serve also as collector, to whom the church may appoint one or more assistants.

2. He shall report in writing at least annually, or as often as the church may require, all receipts and disbursements, and his books shall be audited annually.

SECTION VI.

The Board of Trustees.

The Board of Trustees, under the direction of the church, shall have the care and custody of the property of the church, and may have charge of its financial affairs. However, this latter may be cared for by a Board of Finance.

CHAPTER III—LOCAL CHURCH PROPERTY.

Local churches or trustees of local churches hold property in trust for the use of members of the local Congregational Christian Church, the Conference and the denomination, and said property cannot be disposed of without the consent of the Conference to which the local church belongs.

CHAPTER IV—MINISTERS.

SECTION I.

Candidates.

1. A candidate for the ministry in the churches of the Southern Convention shall make application to the Committee on the Ministry or similar committee of the Conference to which his church belongs.

2. Such candidate shall be of approved moral character and religious experience, shall give promise of ability to make suitable preparation, and shall be recommended by the church of which he is a member.

3. The Committee shall examine him as to his fitness and qualifications, and if he is accepted, shall have oversight of his training and preparation; and he shall report annually to the Committee. Failure to report, or to make satisfactory progress, shall be sufficient ground for dismissal from the roll of candidates.

4. All applications for aid from the Conference or Convention shall be presented through the Committee.

5. It shall be the duty of the secretaries of the Conferences to enroll the cadidates for the ministry with the Secretary of the Convention, who will include their names in the Ministerial Directory of *The Annual.*

SECTION II.

Licentiates.

1. A licentiate is one authorized by the Conference to preach the gospel as a probationer until he shall give proof of his ability to teach efficiently the great doctrine of salvation (I Tim. 5: 22).

2. Ordinarily license should be granted only to those who contemplate ordination, and not until the candidate has completed the Sophomore year in college, or its equivalent. Special care should be taken that the candidate for licensure possesses the moral, religious and literary qualifications necessary to fit him for the responsible position to which he aspires (II Tim. 2: 2 and I Tim. 3: 6). He shall, therefore, be a man of unblemished Christian character, having a good English education, and be recommended by the church of which he is a member.

3. That there may be no doubt of his qualifications, he shall be carefully examined by the Committee as to:

(a) His religious experience, and his call to the ministry (Rom. 10: 15).

(b) His knowledge of the Principles and Government of the Convention.

(c) His knowledge of the Scriptures, and of the leading doctrines of Christianity.

4. The Committee shall report to the Conference as to the qualifications of the applicant, and his fitness for licensure.

5. The Conference, being satisfied with his proficiency, shall provide for his licensure during the session of conference, or some subsequent time, and shall issue a certificate of licensure, signed by the president and the secretary.

6. Only under emergency circumstances shall an Executive Board feel justified in granting licensure *ad interim.*

7. When a licentiate shall have preached for a reasonable length of time, and his services do not appear profitable to the churches, the Conference shall revoke his license, and demand the return of his credentials.

SECTION III.

Elders.

1. The importance and responsibility of the office of an elder require that the incumbent possess an unsullied Christian character, a good education and a ready capacity to teach (I Tim. 3: 2).

2. Every candidate for ordination shall have preached a sufficient length of time to give ample evidence of usefulness to the church (I Tim. 3: 6, 7), have graduated from college and seminary, or shall satisfy the examining committee as to his educational qualifications, and be recommended by one or more of the congregations to which he has ministered.

3. He shall be carefully examined by the Committee on the Ministry of his Conference upon the following: His reason for asking for ordination, his knowledge of the Principles and Government of the Southern Convention, his knowledge of the Bible, and the fundamentals of Church history.

4. The Conference, being satisfied with the qualifications of the candidate, shall appoint an ordaining presbytery of elders to set him apart to the sacred office of an elder in the Church. Persons so ordained thereby become members of the Conference.

5. Ordained ministers of other evangelical denominations may be received as elders without reordination,

provided their ordination papers are satisfactory and they show satisfactory knowledge of the Principles and Government of the Southern Convention and are recommended by the Committee.

SECTION IV.

Local or Conference Pastors.

1. In the case of persons not expecting to continue their education and who are not qualified for ordination as elders, but who testify to a call to preach and who are in respect to moral character and Christian experience well qualified, it is provided that they may be set apart as local or conference pastors and ordained as such.

2. Local or conference pastors shall have standing only in the conference or conferences ordaining them, and their standing in the conference shall be renewed annually.

3. If a local or conference pastor shall accept a call to a field within the bounds of another conference than that ordaining him, he shall forfeit his ministerial standing, unless by due procedure he secures like recognition and ordination from the other conference.

4. The names of local or conference pastors shall be carried in a separate list in the Ministerial Directory of *The Annual.*

5. The ordination of men to this order is not to be encouraged, and should be resorted to only in cases of real necessity, and it is not looked upon as candidacy to ordination as an elder.

CHAPTER V—CONFERENCES.

SECTION I.

Membership.

1. A Conference shall be composed of all ordained ministers and all churches organized upon the cardinal principles of Congregational Christian Churches and admitted to membership, within certain specified bounds.

2. Every church shall have lay representation, and each Conference shall fix its own ratio, provided that each church shall have at least one delegate and that no church shall have more than four.

3. One-fourth of the ministers belonging to the Conference and as many delegates as may be present at the time and place appointed shall constitute a quorum for the transaction of business.

4. Ministers and messengers from sister Conferences or Associations, shall be entitled to seats as deliberative members, but may not vote. Ministers in good standing in any other evangelical Church may be introduced to the Conference as visiting brethren.

SECTION II.

Organization.

1. Conference shall meet on its own adjournment, and shall be called to order by the President; or, in his absence, by the Vice-President. Then shall follow religious exercises.

2. The Secretary (or, in his absence, any one invited to act *pro tempore*) shall then proceed to read the roll of ministers and churches belonging to Conference; and if a quorum be present the fact shall be announced and the organization completed.

3. A President, Vice-President, Secretary, Assistant Secretary, and Treasurer and other necessary officers shall be elected in a manner approved by Conference. An appropriate address should be delivered by the President.

4. All officers shall be elected for a term of one year, or until their successors are elected.

5. Conference shall be governed by such rules as usually govern deliberative assemblies; or it may adopt such rules and regulations as appear best suited to its needs.

SECTION III.

Duties of Officers.

1. The President shall call the Conference to order, sign all the proceedings of Conference and perform such other duties as his office may require.

2. In the absence of the President, the Vice-President shall perform the duties of the office.

3. The Secretary shall have charge of, and preserve all the books and records of the Conference, attest all its proceedings, and see that they are duly recorded, and do whatever else may be imposed upon him by the duties of his office.

4. In the absence of the Secretary, the Assistant Secretary shall perform all the duties pertaining to the office.

5. The Treasurer shall have charge of and safely keep all funds belonging to the Conference, and shall invest, dispose of, or pay out these funds only on order of Conference.

SECTION IV.

Business of Conference.

1. Conference shall meet annually for the transaction of such business as may advance the interest of the Church and the cause of God.

2. Business may be transacted in the order of time in which it may be presented, in accordance with a program previously arranged under the direction of Conference, except a matter that is made the special order of the day.

3. Conference may appoint the following standing committees: *Executive, Ministry, Home Missions, Foreign Missions, Christian Education, Evangelism, Social Service, Religious Literature, Stewardship, Moral Reform, Superannuation, Apportionments, Ministerial Ethics, Memoirs, Woman's Board,* a *Board of Trustees,* and others when deemed advisable.

4. *The Committee on Ministry* shall be composed of elders; all questions and matters pertaining to candidates for the ministry shall be under their charge; applicants for licensure or ordination shall be examined by them; and all ministers applying for admission into the Conference shall be referred to them.

5. *The Committee on Home Missions* shall have charge of all matters pertaining to Home Missions within the bounds of the Conference.

6. *The Committee on Foreign Missions* shall keep in touch with and report upon the Foreign Mission interests of the Congregational and Christian Churches.

7. *The Committee on Christian Education* shall report on the general condition of Sunday School work within the Conference and shall make recommendations for its development, with special emphasis upon the promotion of Leadership Training. It shall also include

Christian Endeavor and Pilgrim Fellowship in its program of promotion and development, seeking to enlist the cooperation of young people in every department of our Church. It shall include also the interests of higher education, especially as they are represented in Elon College.

8. *The Committee on Stewardship* shall seek to promote the emphasis upon systematic giving, and otherwise develop the latent powers of life and service in the denomination.

9. *The Committee on Moral Reform* shall report and act upon the cause of temperance and other matters affecting the public or private morals of church members.

10. *The Committee on Superannuation* shall bring to the attention of the Conference the actions of the Convention related to the support of the ministry and the provision for the care of the retired and infirm ministers and the widows of ministers. It shall also make recommendations to the Board of Superannuation of the Convention concerning appropriations for assisting retired ministers of the Conference and the widows of ministers.

11. *The Committee on Apportionments* shall make a report each year on Conference Apportionments for the local churches, indicating the various amounts to be raised.

12. *The Committee on Ministerial Ethics* shall report on any matters pertaining to the moral and spiritual standards for the ministry.

13. *The Committee on Memoirs* shall report suitable resolutions upon the death of ministers or Conference officials each year.

14. *The Committee on Evangelism* shall endeavor to intensify the spiritual life of the churches, to awaken a general evangelistic spirit among them, to furnish evangelistic information, and to suggest a program.

15. *The Committee on Social Service* shall suggest service programs for the churches, that the church may be the community center in ministering to the whole life of the membership.

16. *The Committee on Religious Literature* shall assist in circulation of the church organ, denominational publications, and recommend the best literature for the people.

17. *An Executive Committee* of three, two of whom shall be elders, the president of the Conference being chairman, shall be appointed to transact necessary business between sessions of Conference.

18. The *Board of Trustees* shall hold in trust for the Conference and local congregations such deeds as may be entrusted to it, and serve in other official capacities having to do with material values.

19. If deemed advisable, the above Committees, one and all, may be incorporated as Boards, in which case they should be *elected.* Such Boards are competent to transact the business specified in their charters, to which Conference must first assent.

20. Conference shall require every minister to make a full report in writing of his ministerial labors during the year. If he neglects to make such report for three consecutive years, his credentials shall be revoked.

21. Churches shall be required to report to Conference annually, using the blank provided by the Convention for that purpose.

22. All ministers shall be present at the regular session of their Conference or be satisfactorily accounted for, and should remain throughout unless, upon request, permission for absence is granted by the President, the Conference confirming by common consent.

CHAPTER VI—THE CONVENTION.

CONSTITUTION.

ARTICLE I—*Name.*

The name of this organization shall be The Southern Convention of Congregational Christian Churches, Incorporated.

ARTICLE II—*Area.*

The area of the Convention shall be the territory served by the constituent conferences, namely: Virginia Valley Central, Eastern Virginia, Eastern North Carolina, Western North Carolina, and North Carolina and Virginia.

ARTICLE III—*Purpose.*

The purpose of the Convention is to build the Kingdom of God, and to that end it shall have general supervision of all the enterprises of the denomination within the bounds of the Conferences of which it is composed.

ARTICLE IV—*Powers.*

Section 1. The Convention shall have the power to do all that is necessary to carry out the purpose of the organization as outlined in Article III, and as provided for in its charter.

Section 2. All difficulties arising in the local Conferences may be carried, by appeal, to the Convention, whose decision shall be final.

Section 3. The Convention shall determine the bounds of the local Conferences.

Section 4. For the division of existing Conferences or the formation of new ones, application shall be made to the Convention, and when the good of the cause demands the division of an old Conference, a division may be ordered or a new Conference may be formed.

ARTICLE V—*Membership.*

All ordained ministers in regular standing in any of the constituent Conferences, and all members of Boards and Standing Committees of the Convention, shall be members and entitled to vote.

The President and Secretary of each constituent Conference shall be members of the Convention, and entitled to vote.

Presidents of Convention Institutions and Boards, and the Superintendent of the Christian Orphanage shall be members of the Convention, and entitled to vote.

Churches within the Convention are requested to nominate lay delegates to the Convention. These delegates shall be elected by the Conferences. Each church is entitled to one delegate. Churches which have more than two hundred members are entitled to one additional delegate for each additional two hundred members, or major fraction thereof, provided that no church shall have more than four delegates. Members of the Convention shall serve for the biennium for which they are elected, or until their successors are elected.

ARTICLE VI—*Meetings.*

The Convention shall meet biennially for the transaction of business and for religious services at such time and place as may be designated by the By-laws or by vote of the Convention. Special meetings may be called at any time as stated in the By-laws.

ARTICLE VII—*Quorum.*

Forty qualified members of the Convention shall constitute a quorum necessary for the transaction of Convention business.

ARTICLE VIII—*Officers.*

Section 1. *Designation.* The officers of the Convenshall be a president, a vice-president, a treasurer, a recording secretary, a superintendent, an historian, and the editor of *The Christian Sun.*

Section 2. *Eligibility.* Any member of any church in any of the constituent conferences shall be eligible to hold office in the Convention.

Section 3. *Election and Term of Office.* At least three months before each biennial session, the Executive Board shall elect a Nominating Committee. This committee shall nominate all officers of the Convention, but nominatios may also be made from the floor for any office. Officers and Board members shall be elected to serve for the biennium unless otherwise designated, or until their successors are elected and qualified.

Section 4. *Duties.* The President shall preside at all meetings of the Convention and perform all the duties generally incumbent upon the president of a corporation. He shall be chairman of the Executive Board.

The Recording Secretary shall faithfully keep all records of the Convention and of the Executive Board, and perform all the duties that usually pertain to that office.

The Treasurer shall receive all funds through the Convention Office for the Convention and denominational enterprises, except for Conference interests, give receipt therefor, keep an accurate record of the same, shall deposit such funds in a depository designated by the Executive Board; shall disburse designated funds to Boards, Institutions and other agencies at regular intervals on order of the Superintendent, and shall disburse funds for Convention obligations on order of the President of the Convention. He shall make reports to the semi-annual meetings of the Executive Board, to the biennial sessions of the

Convention, and at such other times as may be requested by the Executive Board or the Convention. He shall be adequately bonded and his accounts shall be audited annually as determined by the Executive Board.

The Superintendent shall be a full time paid official of the Convention and shall work under the supervision of the Executive Board. He shall be a member ex-officio, without vote, of all Convention Boards and Committees, and of Boards of Convention Institutions. It shall be his duty to become informed concerning each phase of the work of the Convention and denomination. He shall seek to promote coordination of the work of the Convention at the discretion of the Executive Board, so that each phase of the work may be properly emphasized, and that all the work may be done with efficiency of time and money. He shall visit and assist with fraternal counsel pastors, churches and conferences, but shall have no authority over them. He shall be at the service of all Boards and Committess of the Convention. He shall compile the materials for the *Annual,* prepare the same for publication, and in consultation with the Board of Publications, shall supervise the printing and distribution of *The Annual.* He shall furnish the materials for the national Congregational Christian *Yearbook.* As the executive officer of the Convention, he shall represent the Convention in denominational and inter-denominational meetings. He shall report his work regularly to the sessions of the Executive Board and to the biennial sessions of the Convention. He shall be bonded for such amount as may be authorized by the Executive Board.

ARTICLE IX—*Employed Staff.*

Section 1. The Convention or Executive Board may, insofar as funds will permit, employ such office or field personnel as may be needed to do the work of the Convention and its Boards efficiently and economically. Such

employed personnel shall report regularly to the Executive Board and Convention sessions themselves or through the Superintendent.

Section 2. *Bookkeeper and Assistant Treasurer.* The Executive Board may name a member of the Convention Office personnel to serve as bookkeeper and Assistant Treasurer and otherwise assist the Treasurer in the discharge of his duties. The Assistant Treasurer shall sign checks of the Convention upon conditions governing the Treasurer, such checks to be countersigned by the Treasurer; shall be adequately bonded, and his accounts shall be audited in connection with the audit of the accounts of the Treasurer, as determined by the Executive Board.

ARTICLE X—*Boards.*

Section 1. *Executive Board.* The Executive Board shall be composed of the Convention President, Vice-President, Secretary, Editor of *The Christian Sun,* and Chairman of the Finance Committee; two representatives from each constituent Conference, nominated by the Conference; one member each nominated by the Boards of the Convention; the President of Elon College, the Superintendent of the Christian Orphanage, and similar executive heads of other recognized institutions of the Convention; one each nominated by the Woman's Missionary Convention, the Pilgrim Fellowship Council, the Laymen's Fellowship Council, and three members at large nominated by the Convention itself.

The Executive Board shall be the body to whom shall be referred all matters of business which require attention and action between sessions of the Convention.

It shall be the duty of the Board to make effective the plans and programs of the Convention. It shall review and pass upon the plans of Boards and Institutions of the Convention when such plans anticipate calling upon the

churches for additional funds between the sessions of the Convention. The Board shall have authority in matters dealing with employed personnel of the Convention and the Convention Office. The Board shall report its activities to each biennial session of the Convention, and its minutes shall become part of the minutes of the Convention.

Section 2. *Mission Board.* This Board shall work according to the purposes of its charter for the promotion of missionary activity among the churches, and shall serve as the Extension Division of the Convention. This Board shall be composed of eleven members, ten members elected by the Convention, five of whom shall be elected biennially for a term of four years, and one of whom shall be the President of the Woman's Board. This Board shall have representatives from all constituent conferences.

Section 3. *Board of Christian Education.* This Board shall work according to the purpose of its charter, and shall be the Educational Division of the Convention. It shall promote Christian Education in the homes, the churches, colleges, universities and divinity schools connected with, or related to the Convention. The Board shall be composed of ten members, five of whom shall be elected biennially.

Section 4. *Board of Superannuation.* This Board shall survey the needs and promote the adequate support for the Convention's retired and disabled ministers and their dependents. Its current funds shall be administered through the Division of Ministerial Relief of The Board of Home Missions of Congregational Christian Churches, the Board of Superannuation recommending beneficiaries for such grants. The Board shall endeavor to enroll all ministers of the Convention in The Annuity Fund of the denomination.

Section 5. *Board of Publications.* This Board shall have charge of the publication of *The Christian Sun* and such other publications as the Convention may direct, and shall make contracts for printing and distributing the same. It shall be composed of five members, elected biennially.

Section 6. The *Christian Orphanage* and *Elon College,* located at Elon College, North Carolina, are institutions under the control of the Convention according to the provisions of their charters of incorporation, and shall report biennially to the Convention.

Section 7. The Boards named in Sections 2, 3, 4, 5 and 6 in this Article shall make a biennial report to the Convention, showing the assets, liabilities, resources, income, expenses and the activities of the Boards or Institutions.

ARTICLE XI—*Committees.*

Section 1. *Standing Committees.* The Convention shall appoint such Standing Committees as may be needed, including:

a. *Finance,* composed of five members to serve for the ensuing biennium. It shall study the financial interests and needs of the Convention and submit a proposed budget at each biennial session.

b. *Spiritual Life and Evangelism.*

c. *Stewardship.*

d. *Social Action.*

e. *Rural Church.*

Section 2. *Special Committees.* The Convention may appoint such special Committees as may be needed, including:

a. *Business,* composed of three members appointed at the opening session of the Convention. All matters of bus-

iness not on the program shall be referred to the Business Committee which will decide if they are pertinent, and if so, suggest places on the program for their consideration. The Committee will endeavor to see that no conflicting motions are adopted.

b. *Nominating,* composed of five members appointed by the Executive Board at least three months before the regular session of the Convention. This Committee shall make nominations of all officers of the Convention, and members of Boards, except those otherwise provided for.

c. *Program.*

d. *Memoirs.*

In the interest of uniformity and co-ordination, the Conferences are requested to conform to the organization of the Convention.

ARTICLE XII—*Vacancies.*

Any vacancies occurring in offices of the Convention, Boards and Committees, in the interim, shall be filled by the Executive Board to serve until the next session of the Convention.

ARTICLE XIII—*Convention Office.*

There shall be a Convention Office operating under the supervision of the Executive Board, with the Superintendent as its executive officer. This office should be centrally located. It shall have adequate personnel to do effective work; shall seek to serve the churches, conferences, boards and institutions of the Convention; shall endeavor to make effective the plans, programs and ideals of the Convention, and through its executive officer shall report regularly to the Executive Board and to the sessions of the Convention. The Convention Office shall have the same relationship to the General Council and Boards of the denomination as other State Conference Offices.

ARTICLE XIV—*Auxiliary Organizations.*

Section 1. *Women's Work.* The Woman's Missionary Convention shall be recognized as an auxiliary of the Southern Convention. The work shall be encouraged and supported. Biennial reports shall become part of the records of the Convention.

Section 2. *Men's Work.* The work of the men of the Convention shall be encouraged and supported. The Laymen's Fellowship shall be recognized as an auxiliary of the Convention, and its biennial report shall become a part of the records of the Convention.

Section 3. *Young People's Work.* The work of the young people in the Convention shall be recognized, encouraged and promoted. The Pilgrim Fellowship Council shall be recognized as an auxiliary of the Convention, and its biennial report shall become part of the records of the Convention. The Council shall work in close cooperation with the Board of Christian Education.

Section 4. *Elon College.* (Articles of Incorporation.)

Section 5. *The Christian Orphanage.* (Articles of Incorporation.)

Section 6. *Other Institutions.* Other auxiliaries and institutions may be recognized as constituent parts of the Convention by two-thirds vote of the Convention at any regular session.

ARTICLE XV—*Amendments.*

All amendments or changes in the Principles and Government, Constitution, Official Forms and Ceremonies, shall be made by a two-thirds vote of the Convention in regular or special session. All motions or resolutions for such amendments or changes shall be published in the church paper at least three months before the session at which the subject is to be considered.

BY-LAWS.

Section 1. *Time of Meeting.* The Convention shall meet biennially on Tuesday, Wednesday and Thursday before the first Sunday in May.

Section 2. *Place of Meeting.* The place of meeting shall be determined by vote of the Convention or the Executive Board, due regard being given to various areas of the Conventiron.

Section 3. *Convention Biennium and Fiscal Year.* The Convention biennium shall be from adjournment of one regular session to adjournment of the next.

The fiscal year of the Convention shall be April 1 to March 31, and financial reports shall be as of these dates.

The President, Vice-President, Secretary, Treasurer, and other officers of the Convention, except paid officials and staff personnel, shall take office at the beginning of the biennium for which they are elected, and shall serve for two years, or until their successors are elected and qualified.

Paid officials and staff personnel of the Convention shall take office July 1 following the meeting of the Convention, it being understood that 90 days notice shall be given when changes of such personnel are anticipated.

Section 4. *Conduct of Business.* Each session of the Convention shall be opened and closed with religious services, the President or his alternate presiding. Business shall be conducted in the usual way for such organizations. When no rule of the Convention applies, Roberts' Rules of Order shall be final authority.

Section 5. *Special Meetings.* Special meetings may be called by a two-thirds vote of the Executive Board, or by petition signed by 25 members of the Convention. Announcement of such call shall be made public at least

one month in advance and all delegates notified in writing at least ten days before the meeting. Only such matters shall be voted as are stated in the call.

Section 6. *Executive Board.* The Executive Board shall meet in regular semi-annual sessions in October and April, the exact time and place to be determined by the Board, or by the Chairman and Secretary, the members of the Board being notified in writing two weeks prior to the meeting. Special meetings may be called by the Chairman, Secretary, or any five members of the Board, upon two weeks notice in writing to all members of the Board.

Twelve members of the Executive Board present shall constitute a quorum for the transaction of business.

The Executive Board may name its own Executive Committee.

Section 7. *Finances.* The Finance Committee, after a careful survey of the needs of the Convention, Conferences and Convention enterprises, shall submit a report to the Convention of the amount needed to carry forward the complete program, which when adopted by the Convention, shall be apportioned to the Conferences, and the Conferences requested to apportion the respective amounts to the churches.

The Convention shall outline financial plans that will enable the churches to raise the amounts requested, and develop Christian stewardship.

The Churches, Sunday schools and other organizations shall be requested to send all moneys for Convention apportionments and denominational enterprises—except for Conference interests—to the treasurer of the Convention through the Convention Office with a statement as to the purpose for which sent.

Section 8. *General Council.* The Convention shall maintain membership in the General Council of Congre-

gational Christian Churches by electing proper delegates according to the rules of the Council, and by fulfilling the other requests of the Council.

Section 9. *Fraternal Delegates.* Friendship with other religious bodies shall be maintained through the exchange of fraternal delegates.

Section 10. These By-laws may be amended by a majority vote at any regular meeting. By a two-thirds vote the rules may be suspended temporarily.

CHAPTER VII—DISCIPLINE.

SECTION I.

1. The local churches shall have jurisdiction over members and should deal with offenders in the light of Gal. 6: 1 and Matt. 18: 15-17.

2. Caution should be exercised in receiving accusations against members, and investigations should be conducted with a view to restoration.

3. If an accused person is unable to represent himself before a Committee of Investigation, he may request a minister or a member of his own church to represent him.

4. After due citation of the parties, trials shall be impartial and in the spirit of affection.

SECTION II.

1. Conferences only have jurisdiction over ministers. They are ordained by Conferences, amenable to Conference and from the decision of Conference there is no appeal.

2. Charges against a minister can be preferred only by two or more ministers, a church (I Tim. 5: 19), or by common fame. Prosecutions can be made only by a minister

or by a committee from the church preferring the charge. Parties prosecuting a minister should be warned that failure to sustain the charges will subject them to censure.

3. Accused ministers shall be furnished with a copy of the charges, the names of the witnesses, and allowed twenty days to prepare for trial. The investigation shall be conducted by all the ministers present at Conference, or by the Executive Committee and the ministers of the Conference *ad interim;* and in either case, the findings shall be reported to Conference for final action.

SECTION III.

1. Charges against a church for neglect of duty or violation of church government may be preferred by a sister church or two or more ministers; and, in either case, the charges must be prosecuted in the name of the party preferring the charge. The same caution and good spirit should be exercised in the trial of a church as in the trial of a minister. The investigation may be at its own place of worship, or at some other place, through a Committee appointed by the Conference, or the Executive Committee.

2. A church found guilty of charges may be admonished, censured, or cut off from the Conference; but the sentence against a church should not involve members who protest against the offense with which the church is charged. A church cut off may be restored by repentance and application.

The competency of witnesses shall be determined by the court of trial in all cases.

PART III.—OFFICIAL FORMS AND CEREMONIES.

CHAPTER I.—RECEPTION OF MEMBERS.

1. Persons desiring to unite with the church upon profession of faith shall present themselves before the altar, while a hymn is being sung, either before or after the sermon. Candidates should be previously instructed by the pastor or deacons as to the history and policy of the Congregational Christian Church and the qualifications and duties of Church membership. It should increasingly become the custom in our churches for children to attend the annual Pastor's class before they unite with the church. Members may be received at any time, but most churches provide for the reception of new members at Christmas, Easter, Children's Day, or at some time when Holy Communion is observed. The service of reception should be so invested with beauty and solemnity as to make it an occasion never to be forgotten. Candidates should be reminded that in joining a local congregation they are likewise becoming members of the world-wide Church of Christ which embraces all those of whatever name who accept Jesus as their Lord and Savior. The new members may also be urged to consider church membership a sacred relationship which should be carefully maintained in an active state throughout life.

2. The minister shall examine the candidates in the presence of the congregation as follows:

(1) Do you sincerely and heartily repent of your sins?

(2) Do you believe in the Lord Jesus Christ as your personal Savior and as the Savior of the world?

(3) Is it your purpose through grace to live a Christian life?

(4) Do you promise, to the best of your ability, to attend the services of the church, participate in its program of worship and service, support its righteous enterprises, and promote to the utmost of your power, its purity, its peace, and its prosperity?

3. The candidates should here be approved by vote of the membership.

4. The minister may then address them as follows:

"On behalf of the church, I extend to you the right hand of fellowship and welcome you into this church, and to all of its privileges. May you at all times be found true and faithful. I commend to you the Holy Bible as a sufficient rule of faith and practice and charge you to be careful in studying the Scriptures and constant in prayer. God grant that you may give yourself with fidelity to the church on earth until you are called to the joys of the church triumphant in heaven. As we now receive you into the fellowship of the church, we pledge that we will seek to uphold and strengthen you in the Christian life, and together grow in the knowledge of Christ, that we may advance His kingdom throughout the world."

5. Here may be sung a verse of "Blest Be the Tie That Binds," or some other suitable hymn. At this time the deacons may also extend the right hand of fellowship.

6. Many churches present the new members with a Manual for Church Members, a certificate, or a copy of the Scriptures, with the name and date of baptism written therein.

7. Members coming from any evangelical denomination and presenting a letter of transfer, may be received by vote of the congregation into the fellowship of the church.

CHAPTER II.—ADMINISTRATION OF BAPTISM.

The mode of baptism is optional with the candidate and should be administered only by an Elder.

SERVICE OF BAPTISM.

The persons to be received on confession of their faith may be baptized by sprinkling or immersion. Since this is one of the Sacraments of the church, thorough preparation should be made for the service. Inadequate preparation may result in humiliating experiences. The baptismal font, with its octagon shape signifying the new life into which the candidate enters, lends convenience and symbolic meaning to the service. In the administration by immersion, the proper temperature of water, flowers surrounding the baptistry, appropriate music, and careful instruction of the candidates, are important items to insure a beautiful administration of the ordinance.

During the singing of a suitable hymn the candidates present themselves.

The minister should then read from these Scriptures or other suitable lessons:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I

have commanded you: and, lo, I am with you alway, even unto the end of the world. *Amen.* Matt. 28: 16-20. Mark 16: 15; Acts 10: 44-48; Acts 2: 37-40; Rom. 6: 1-11.

An appropriate prayer should then be offered.

The minister shall proceed to administer the ordinance, saying:

In obedience to the command of my Lord and Master, and upon the profession of thy faith, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The services will then proceed as usual, or close with suitable exercises and benediction.

ALTERNATE SERVICE.

The minister, or someone who is appointed, may read the Scripture. It is often the custom to read an additional passage as each candidate appears. Matthew 28: 16-20; Mark 16: 15-16; Acts 2: 37-40; Acts 10: 44-48; Romans 6: 1-11; John 3: 3-6; Colossians 2: 12 and 3: 1-3; Matthew 3: 1, 2, 5, 6, 13-17; Galatians 3: 26, 27.

The minister shall then say to the persons to be baptized:

Dearly beloved, who are come hither desiring to be baptized, you are now in the presence of God and this congregation faithfully to promise by answering the following questions:

(1) Do you receive and profess the Christian faith, and in this faith do you desire to be baptized?

(2) Do you confess your sins, and turn from them in sorrow, and put your trust in Jesus Christ; and do you promise in his strength to lead a sober, righteous, and godly life?

In obedience to the Great Commission of our Lord and Savior, Jesus Christ, and upon profession of your faith in Him, I baptize thee (using the given name of the candidate, or some other designation) in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

CHAPTER III.—ADMINISTRATION OF THE LORD'S SUPPER.

The Deacons of the congregation should be invited forward to assist in the administration of the Supper.

All followers of Christ should be invited to the Lord's Supper.

SERVICE OF COMMUNION.

Invitation.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith and take this holy sacrament to your comfort.

The minister may then read from the Scriptures:

And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom (Matt. 26: 26-29). Luke 22: 7-20; I Cor. 10: 16-18 and 11: 23-26.

The elements should be set apart by prayer and thanksgiving.

Prayer.

After which the minister shall break the bread before the people, saying in this manner:

Our Lord Jesus Christ, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

Taking the cup, he shall say:

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. I Cor. 11: 25-26.

After serving the congregation, the minister and deacons should then partake.

Hymn.

Benediction.

The Lord's Supper.—An Order of Service.

The Invitation.
Hymn.
Scripture Lesson.
Hymn.
Brief Address.
The Prayer of Consecration.
The Comfortable Words of Our Savior.
The Call to Confession.
The Prayer of Confession.
The Words of Institution.
The Act of Communion.
(The Bread)
(The Wine)
Prayer.
The Offering for Superannuation.
Hymn.
Benediction.

Communion Service.

Call to Confession—(By the Minister)

When we fall away, renew us unto repentance, seeing that we crucify the Son of God afresh and put him to open shame. Let us pray.

Prayer of Confession—(All uniting)

O Christ, our merciful and loving Savior who didst bear thy cross for us, help us to take up our cross daily and follow thee. O thou who wast lifted up for us, draw us near unto thee, that we may love thee better for thy great love to us. Lord, we love thee; help thou our want of love. O Heavenly Father, make us to bear in our bodies the marks of the Lord Jesus, by a pure and holy life. O Savior of the world, save us and help us, we humbly beseech thee, both now and evermore. Amen.

Prayer for Forgiveness—(By the Minister)

Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. Amen.

A Confession of Faith—

Minister—

In the Master's name let us make our confession of Faith.

All—

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men.

We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us.

We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind; exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood.

Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Gloria—(All uniting) (Congregation rising)

Glory be to the Father, and to the Son and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.

Pastoral Prayer—(Congregation standing)

Adoration of the Cross—

Minister—

God forbid that I should glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world.

All Sing—

O Jesus, thou art standing outside the fast-closed door,
In lowly patience waiting to pass the threshold o'er:
We bear the name of Christians, his name and sign we bear,
O shame, thrice shame upon us, to keep him standing there.

Minister—

Ye were redeemed not with corruptible things as silver and gold, but with precious blood, as of a lamb without blemish and without spot, even with the blood of Christ.

All Sing—

O Jesus, thou art knocking; and lo! that hand is scarred,
And thorns thy brow encircle, and tears thy face have marred;
O love that passeth knowledge, so patiently to wait!
O sin that hath no equal, so fast to bar the gate!

Minister—

Who in his own self carried our sins in his body upon the tree.

All Sing—

O Jesus, thou art pleading in accents meek and low,
"I died for you my children, and will ye treat me so?"
O lord, with shame and sorrow, we open now the door;
Dear Savior, enter, enter, and leave us nevermore.

Minister—

For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

All Sing—

Crown him with many crowns, the Lamb upon the throne!
Hark, how the heavenly anthem drowns all music but its own,
Awake, my soul, and sing of him who died for thee,
And hail him as thy matchless King, through all eternity.

Minister—

That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

All Sing—

Crown him the Lord of years, the Potentate of time,
Creator of the rolling spheres, ineffably sublime.
All hail, Redeemer, hail! For thou hast died for me;
Thy praise shall never, never fail, throughout eternity.

Minister—

Now unto Him that loved us, and lived and died as our teacher, example, elder brother and savior; to him be the glory and dominion forever and ever. Amen.

Choir—(Communion Anthem)

Invitation to Partake of the Communion—(By the Minister)

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith and take this holy sacrament to your comfort.

Call to Communion—(By the Minister)

The Words of Institution—

Minister—

Let us hear the words of the institution of the sacrament. And as they were eating, Jesus took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye; this is my body. And he took a cup, and when he had given thanks, he gave to them; and they all drank of it. And he said unto them, This is my blood of the covenant which is poured out for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God. And when they had sung a hymn, they went out unto the Mount of Olives.

Prayer of Humility—

And Jesus took the bread and blessed it—Ministerial Prayer.

The Distribution of Bread—

And he said, "Take, eat; this is my body which is broken for you."

A Hymn of Trust—

Break thou the bread of life, dear Lord to me,
As thou didst break the loaves beside the sea.
Beyond the sacred page I seek thee, Lord;
My spirit pants for thee, O living Word!

Bless thou the truth, dear Lord, to me, to me,
As thou didst bless the bread by Galilee;
Then shall all bondage cease, all fetters fall,
And I shall find thy peace, my all in all.

The Prayer of Dedication—

And he took the cup and gave thanks—Ministerial Prayer.

The Passing of the Cup—

"This cup is the New Testament in my blood, shed for many for the remission of their sins. This do ye as oft as ye drink it, in remembrance of me.

A Hymn of Dedication—

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Offering for Superannuation
Moment of Quiet
Benediction and Choir Response
Organ Benediction
Organ Postlude

CHAPTER IV.—CONSECRATION OF CHILDREN.

While the christening and consecration of children may be performed at home, it is more suitable that, as a rule, the children be brought to the church, and publicly dedicated at the altar of God.

If either parent is a professing Christian the right of the child to such a service is usually conceded. It is the custom of many churches to receive for christening all infants whose parents will assent to the covenant contained in the service.

When a baby is christened or baptized, the parents publicly dedicate the child to God. They take vows to give the child Christian training. They promise to live as Christians before him and to teach him the importance of living the good life; so that when he reaches the age of understanding he will desire to accept Christ for himself.

SERVICE OF CONSECRATION.

The parents standing with the child in the home, or before the congregation, the minister shall read one or more of the following selections of Scripture:

Scriptures:

And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up

until the child is weaned, and then I will bring him, that he may appear before the Lord and there abide forever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh; and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there. I Sam. 1:21-28.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation. Luke 2:25-30.

Then the minister shall say to the parents:

Beloved Friends: In presenting this child for consecration to God, we recognize that you are moved by that impulse of parental love, which prompts to all sacrifices, and promotes all efforts to bring comfort and blessing to the objects of its faithful care. You are anxious that your child may increase not only in strength and knowledge, but also in the fear and favor of God. To this end it is needful that you exercise watchful oversight upon every influence that may affect his (or her) youthful mind, and besides exhort him earnestly to follow the path to Heaven, to give him the more effective example of yourselves leading the way.

Will you therefore endeavor to bring up this child in the nurture and admonition of the Lord; will you

teach him from his earliest years to engage in daily prayer, and will you employ every effort to bring him to a saving knowledge of the truth in Jesus Christ our Lord?

Answer—I will.

Will you be careful in your conduct to live as Christian believers, and in wholesome example to this child?

Answer—I will.

Will you abound in prayer for this child and seek to restrain him from all evil habits and associates, and to turn his mind to the Holy Scriptures and his feet to the House of God?

Answer—I will.

Then the minister shall read this Scripture:

Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. Matt. 19:13.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:14-16.

Then the minister shall take the child, or place his hand upon its head, and say:

Name this child.

Then naming it after them he shall say:

I consecrate thee to the Lord, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray:

Receive, O Lord, we beseech Thee, this child, whom we consecrate to Thee and to Thy service forever. Lead him, we pray Thee, early to an understanding of Thy ways, and to a perfect trust in Christ, his Savior. Preserve him in the slippery paths of youth, from the perils of doubt and the temptations of sin, and so replenish him with the gift of Thy heavenly grace that he may serve Thee with a faithful heart all the time that

Thou grantest him to live. And so sanctify, we beseech Thee, these Thy servants, that they may direct their household in the fear of the Lord. Purify them so wholly in thought and word and deed, that the family may be united to Christ in lively faith and love, and having walked in Thy sight on the earth, be finally admitted, parents and children together, to the greater family of the redeemed in Heaven, there to praise Thee, world without end. Amen.

Then the minister shall add this benediction:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.

ALTERNATE SERVICE.

The parents standing with the child, either in the home or before the congregation, the minister shall read one or more of the following selections of Scripture: I Samuel 1: 21-28; Luke 2: 25-30; Matthew 19: 13; Mark 10: 14-16.

Beloved friends, these children, whom God has given you, you now bring unto Him, that you may consecrate them to Him, and enter into covenant with Him in their behalf, promising to be faithful to them in all spiritual things, and to seek by prayer, by instruction in the Scriptures, by admonition, by persuasion, and especially by a godly life and conversation, to lead them to a saving knowledge of Christ; and you recognize in this service the seal of the covenant.

Will you be careful in your own conduct to live as Christian believers, and in wholesome example to these children?

Will you abound in prayer for these children, and seek to restrain them from all evil habits and associates, and to turn their minds to the Holy Scriptures and their feet to the house of God?

Covenant of the Church:

"We also, as your fellow members in this church of Christ, do join with you in the covenant which you make this day in

behalf of these your children. We recognize our relation to them, as in a peculiar sense the children of the Church, desiring with you to watch over them, and to care for all their spiritual interests, laboring and praying for their salvation, that they may early become the subjects of the inward grace whose outward sign they now receive."

Then the minister shall take the child, or place his hand upon its head, and say:

Will you now name this child?

One of the parents shall speak audibly the name of the child. Then naming it after them he shall say:

M , I christen (or consecrate, or baptize) thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Prayer and benediction.

CERTIFICATE OF CONSECRATION.

"And Jesus said, suffer little children and forbid them not to come unto me, for of such is the Kingdom of Heaven."

This is to certify that.....born at....., on..... son (or daughter) of....., was by me, ..., pastor of the Congregational Christian church in....., consecrated to God, in accordance with the ordinance of the church and the covenant of his (or her) parents, on....., the..... day of ....., in the year of our Lord one thousand nine hundred and.....

.....Pastor.

COVENANT OF THE PARENTS.

We, the parents of the child above named, hereby covenant with God and the Church and with each other, to be faithful to this child in all spiritual things and to seek by prayer, by instruction in the Scriptures, by admonition, by persuasion, and especially by a Godly life and conversation, to lead this child to a saving knowledge of Christ; and we recognize in this rite the seal of that covenant.

(Father).....

(Mother).....

CHAPTER V.—ORDINATION OF DEACONS.

After due election and at the appointed time, the person to be ordained as deacon shall take his place in front of the altar, and the Elder officiating shall say:

Brother.....has been duly chosen by a vote of this church to the office of deacon, and it now becomes our duty to set him apart thereto by prayer and the imposition of hands.

The following passages of Scripture shall be read:

And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Phillip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them. Acts 6: 5-6.

Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. I Tim. 3: 8-13.

After the reading of the Scripture the minister shall address the candidate, saying:

My Brother: You have been called to a very honorable and responsible office in the Church of God; and it now devolves on me to propound to you, in the presence of this congregation, the following questions:

(1) Do you believe the Holy Scriptures to be the Word of inspiration, and a sufficient rule of faith and practice?

(2) Do you promise to adhere faithfully to the Principles and Government of the Congregational Christian Church?

(3) Do you promise to discharge the duties of a Deacon to this congregation to the best of your ability?

Prayer.

After which the officiating minister, the candidate kneeling, shall lay his hands upon the head of the chosen person and utter words to the following purpose:

My Brother, in the name of the Lord Jesus Christ, and by authority vested in the Church, I ordain you to the office of deacon in this congregation, and may the Holy Spirit enable you to discharge the duties of your position. *Amen.*

CHAPTER VI.—LICENSURE OF CANDIDATES.

The President, or minister appointed by him, the candidate being before him, shall proceed in the following manner.

Hymn.

Scripture.

Lay hands suddenly on no man, neither be partaker of another man's sins; keep thyself pure. I Tim. 5: 22.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. II Tim. 1: 13.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. II Tim. 2: 2.

Addressing the candidate, the President shall say:

My brother: By order of.....Conference, it devolves upon me to license you as a probationer to preach the Gospel, but not to administer the ordinances. That you may witness the same before these present, I propound to you the following questions:

(1) Do you believe the Holy Scriptures to be the Word of inspiration, and a sufficient rule of faith and practice? (II Tim. 3:16).

(2) Will you faithfully adhere to the Principles and Government of the Congregational Christian Church? (II Tim. 1:13).

(3) Will you labor zealously, through the grace given you, to promote the peace and unity of the Church? (Eph. 4:3; Heb. 12:14, 15).

(4) Do you promise to submit to the decisions of the Conference to which you may belong, and to subject yourself to the brethren in the Lord? (I Peter 5:5).

Prayer.

After prayer the President shall address the candidate in the following manner:

My Brother: In the name of the Lord Jesus Christ, and by authority vested in the Church, we license you to preach the Gospel of the Son of God wherever Providence may call you; and may the grace of God sustain you, and the Holy Spirit enlighten your mind. *Amen.*

This proceeding shall be duly recorded, and a certificate shall be given to the Licentiate, signed by the President and Secretary of the Conference, to the following effect:

CERTIFICATE OF LICENSURE.

This will certify that....., a member of the Congregational Christian Church at .....,

..... county, State of.....
has been carefully examined upon the various branches of learning, as required by the Government of the Congregational Christian Church, and has given satisfaction, and is licensed as a probationer to preach the Gospel of the Lord Jesus Christ, wherever the providence of God may call him.

Done by order of the:.....Conference, this.....day of....., 19.....

....., President.

....., Secretary.

CHAPTER VII.—ORDINATION OF ELDERS.

Ordination should take place during the session of Conference, or at such time and place as Conference may designate. A sermon or address on the office of the ministry could be delivered. Two Elders shall then conduct the candidate to the altar during the singing of a suitable hymn.

Hymn.

The one to whom the part is assigned shall address the Chairman of the Presbytery and say:

Reverend Brother in Christ, we present to you, after due examination by the proper committee, under authority of the ..... Conference, this Brother approved by said Conference to be ordained to the office of the Christian Ministry.

The Chairman of the Presbytery shall read from these Scriptures:

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life; and who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. II Cor. 2:14-17.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of recon-

ciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. II Cor. 5:18-20.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:16-20.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. 4:7-13.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. I Tim. 4:14-16.

Thou therefore, my son, be strong in the grace that is in Christ Jesus, ...endure hardness as a good soldier of Jesus Christ. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. II Tim. 2:1-3, 15.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. II Tim. 4:1, 2.

My Brother: From all these Scriptures you learn to how high a dignity, and to how weighty an office and charge you are called. Forasmuch then as your office and work is of great difficulty, and you are not able of yourself faithfully to fulfill it, so as to be well pleasing to God and to the edification of the church, we exhort you to put your trust in the grace of our Lord Jesus Christ, who is able to succor you. They that wait upon the Lord shall renew their strength. And He who has promised to be with us alway, even unto the end of the world, will uphold and prosper you in that whereunto He has sent you.

That all here present may be assured of your purpose, we are required to propound to you the following questions:

(1) Do you believe the Holy Scriptures of the Old and New Testaments to be the Word of God given by inspiration for our guidance, a sufficient rule of faith and practice? (II Tim. 3: 16; Eph. 2: 20).

(2) Do you promise to adhere strictly and faithfully to the Principles and Government of the Congregational Christian Church? (II Tim. 1: 13).

(3) Do you promise, to the best of your ability, through grace, to discharge the duties of an Elder as set forth in the Holy Scriptures and the Government of this Church? (Acts 20: 28, I Cor. 2: 2; II Cor. 4: 5).

(4) Have you been actuated, as far as you know your own heart, in seeking this holy office, by love to God and a sincere desire to spread the Gospel of His Son among men? (I Cor. 2: 2; II Cor. 4: 5).

(5) Do you promise to obey the decisions of the Conference and to submit yourself to the brethren in the Lord?

Prayer.

The Presbytery shall then lay their hands (I Tim. 4: 14) upon the head of the candidate kneeling before them, and one of them shall say to the following effect:

My Brother: In the name of the Lord Jesus Christ, and by authority vested in the Church, we do ordain you to the office of an elder (Titus 1: 5) and do clothe you with power to take part in this ministry with us (Acts 1: 25). And may the communion of the Holy Spirit be with you (II Cor. 13: 14), and the peace of God which passeth all understanding keep your heart and mind, through Jesus Christ. *Amen.* (Phil. 4: 7).

The newly ordained Elder arises. A charge shall then be given in the name of God to the newly ordained Elder (II Tim. 2:1, 2) by one of the officiating Elders.

The Charge.

At the conclusion of the charge the Holy Bible shall be presented (John 5: 39).

Presentation of the Holy Bible.

All the Elders present shall then give the right hand of fellowship (Gal. 2: 9).

Right Hand of Fellowship.

The following is the form of the certificate which ought to be given to the newly ordained Elder at the time of the presentation of the Holy Bible.

CERTIFICATE OF ORDINATION.

We, the undersigned Presbytery of Ordination, appointed by the Conference, do hereby certify that Brother....., having proved his gifts as a licentiate, having been recommended by the churches to which he has ministered, and having passed a satisfactory examination, as required by the Government of the

Congregational Christian Church, has been this day set apart and ordained to the office of an Elder, by prayer and the imposition of hands, and is hereby authorized to administer the ordinances of the Church and to solemnize the rites of matrimony.

Signed by order of the.....Conference, held at....., in the county of....., and state of....., on this the..... day of....., 19.....

.....

.....

.....

NOTE.—The questions for the licensure and ordination of ministers contained in *Burton's Manual* may be substituted for those above.

CHAPTER VIII.—INSTALLATION OF PASTOR.

The installation services may be made an occasion of great value to the church and the cause of Christ. The sermon should precede the installation ceremonies. The persons to participate in the installation services should be agreed upon by the church and the minister to be installed. It is well for the president of the conference to preside at the installation service.

After the introductory services and the sermon the installation ceremonies shall be as follows:

Hymn.

The Lord's Messenger:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem: the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. Isa. 52: 7-13.

The Faithful Minister:

But thou, O Man of God.....follow righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and the Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. I Tim. 6:11-16.

Prayer.

At the close of the singing of a hymn, the minister to be installed shall stand before the altar.

Hymn.

After which the officiating minister shall say:

Reverend Brother: You have been called to the oversight of this church and have signified your acceptance of the call. It is, therefore, obligatory upon you to labor for the edification of the church and the upbuilding of the Redeemer's Kingdom while this relation shall continue.

To the Church:

Does this church now renew the call and promise to discharge its duties to the pastor? If so, the members may signify their purpose by rising.

To the minister:

Do you accept this call and declare your willingness to discharge the duties of a faithful pastor?

Prayer.

The address of welcome may be by one person or separate parts may be assigned to different persons.

Address of Welcome:

(1) On the part of the ministry, (2) on the part of the church, and (3) on the part of the community.

Response by the Pastor Installed.

During the singing of a hymn the right hand of fellowship shall be given to the new pastor by the ministers, church officials and Christians generally.

Benediction by the Pastor.

CHAPTER IX.—LAYING THE CORNER-STONE.

A platform should be erected and all rubbish removed from the place before the assembling of the congregation.

The minister shall say:

Beloved Brethren: In ancient time God commanded his servant Moses to set up the tabernacle in the wilderness, and bestowed His blessing upon Solomon the king in erecting the Temple at Zion, whither tribes came up to worship. In like manner He has moved upon hearts to erect a sanctuary, where in years to come you and yours may assemble for prayer and praise. We have met together at this time to lay the corner-stone with proper religious services.

Hymn—"Holy, Holy, Holy."

Scripture Lesson—Ps. 28: 16; Ezra 3: 10-13; Ps 132; I Cor. 3: 9-23.

Prayer—There should be a prayer of thanksgiving and for protection of the workmen who shall be engaged

in the further work of the building and for the church in her part of the prosecution of the building work.

Hymn—"I Love Thy Kingdom Lord."
"The Church's One Foundation."

Address or Sermon.

Collection and subscriptions.

Then the Minister, standing by the stone, shall exhibit the box to be deposited, and read the list of contents.

The Minister, assisted by the builder, shall deposit the box, and adjust the stone to its resting place.

This done, the Minister shall strike the stone thrice with a trowel or hammer and say:

In the name of the Father, and of the Son, and of the Holy Spirit, we lay this corner-stone in the foundation of a house to be erected and dedicated for the worship of God; and for a spiritual refuge and home to all faithful Christians, who will labor with us, according to the teaching of the Holy Scriptures, in extending the kingdom of our Lord Jesus Christ. *Amen.*

Minister and People: In loving memory of those who have gone from us; whose hearts and hands have served in this church; with deep gratitude for all whose faith and consecrated gifts make this house possible; for all who may share this spiritual adventure; and with high hopes for all who shall worship in this house in the years to come, we lay this corner-stone in the name of Almighty God—Father, Son, and Holy Spirit—unto the ages of ages, world without end. *Amen.*

Hymn.

Benediction.

CHAPTER X.—THE DEDICATION OF A CHURCH.

The general order of service for the dedication and consecration of a church or chapel may be as follows:

Anthem or Voluntary.

A hymn shall be announced in which the congregation may join in singing.

Hymn.

Invocation.

A historical sketch of the church may at this time be given, if thought advisable, after which shall be read the following Scripture lesson, or other suitable selections:

Dedication of the Temple:

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and has fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee today: That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray

toward this place; and hear thou in heaven thy dwelling place; and when thou hearest, forgive. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord, that hast given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require; that all the peoples of the earth may know that the Lord is God, and that there is none else. I Kings 8:22-30, 54-60.

Hymn.

Dedicatory Sermon.

The minister chosen to dedicate the church shall request the congregation to rise and at the end of the dedicatory formula to respond amen and amen, and shall say:

Dedicatory Formula:

And now most solemnly do we dedicate this house to God the Father Almighty, the only living and true God. We dedicate it to His supreme and unrivaled majesty; to His paternal love; to His free grace; to His supreme worship.

We dedicate it to the Lord Jesus Christ, the only begotten Son of the Father, the manifestation of God in the flesh, the only Mediator between God and man; to the memory of His dying love; to the celebration of His divine perfection; to the preaching of that Gospel which He sealed with His Blood, and confirmed by His resurrection from the dead.

We dedicate it to the Holy Spirit, the Comforter who proceedeth from the Father and the Son to His regenerating and sanctifying power; to those heavenly influences which bring back the rebellious sons of men to the smiles of a Heavenly Parent; to those celestial visitations which communicate peace, joy and strength to the devout soul.

We dedicate it to the cause of Christian liberty and the right of private judgment; the union of all the followers of Christ, under the one divinely appointed name; to social worship, the keeping of the ordinances; to religious intercourse; to the communion of saints.

We dedicate it to Christian morals; to social order; to diffuse benevolences; to universal good will.

We dedicate it to those solemn warnings, affectionate entreaties and persuasive arguments by which perishing sinners are won from error's way and brought back to the Father's house.

We dedicate it to the precious promises of the gospel, which pour consolation into the pious soul and lighten the burdens of human woe.

We dedicate it to the hope of a blessed immortality in that bright world of glory where one eternal day of rest, peace and joy is experienced by the saved.

We dedicate it to the great work of preparing the soul for that eternal state of blessedness, and for nearer approaches to God its Maker.

We dedicate it to God the Father, the Son, and the Holy Spirit, both now and forever, and let all the people of God respond with devout hearts: Amen and amen.

Dedicatory Prayer.

Hymn and Doxology.

Benediction.

ALTERNATE SERVICE.

Organ Prelude.

The people having assembled, the ministers taking part in the dedication shall enter at the door, where they will be met by the trustees and officers of the church and shall proceed down the aisle, the minister leading—the presiding minister may read or recite Psalm 23 or 84.

Responsive Service (people standing):

Minister: Surely the Lord is in this place.

Congregation: This is none other but the house of God, and this is the gate of heaven.

Minister: Surely goodness and mercy shall follow me all the days of my life.

Congregation: And I will dwell in the house of the Lord forever.

Invocation and the Lord's Prayer in unison.

Scripture Lesson—I Chronicles 29: 1-20; II Chron. 6; I Cor. 3; Ps. 122.

Offering and subscriptions.

Burning of notes.

The Chairman of the Building Committee shall hand the keys of the church to the Chairman of the Board of Trustees, saying, "I hereby transfer to you as chairman of the Board of Trustees, the keys of this completed building."

The Chairman of the Board of Trustees, accepting the keys, shall express appreciation for the services of the Building Committee and congratulate them upon the completion of their work and say: "I accept these keys in behalf of the church."

Addresses by visiting ministers and former pastors.

Dedication Sermon.

Prayer—Solomon's Prayer. II Chron. 6: 12-21.
I Kings 8: 22-30, 54-60.

Litany of Dedication:

Minister: To the glory of God, our Father, by whose favor we have built the house; to the honor of Jesus, the Christ, the Son of the Living God, our Lord and Savior; to the praise of the Holy Spirit, source of Life and Light;

Congregation: We dedicate this house.

Minister: For comfort to those who mourn; for strength to those who are tempted; for help in right living;

Congregation: We dedicate this house.

Minister: To the memory of our beloved dead, to the gentle and true of former times, to all who have unloosed the bonds of ignorance and wrong;

Congregation: We dedicate this house.

Minister: To the welfare of the living; to those whose ways are good and those whose ways are evil; to the strong souls that stoop to share the burdens of their fellows; to the weak and defenseless; to the dark mind, the tempted heart, the life weary and heavy-laden, and to all human need;

Congregation: We dedicate this house.

Minister: To the proclamation of the truth that sets men free, to the liberty of the sons of God; to reverence for all worth of the past; and to the eager acceptance of all good which the future may unfold;

Congregation: We dedicate this house.

Minister: For the sanctification of the family; for the guidance of childhood; for the salvation of men;

Congregation: We dedicate this house.

Minister: For bringing to men a vision of the Kingdom of our God; for missionary endeavor at home and abroad; for the winning of the world to Christ;

Congregation: We dedicate this house.

Minister: As a tribute of gratitude and love, a free will offering of thanksgiving and praise, from those who have tasted the cup of thy salvation, and experienced the riches of thy grace;

Minister and Congregation: We, the members and friends of ..... Congregational Christian Church, of the ..... Conference, now consecrating ourselves anew, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

Doxology by choir and congregation.

Benediction.

CHAPTER XI—MARRIAGE.

THE MARRIAGE CEREMONY.

Grace to you and peace from God our Father and the Lord Jesus Christ.

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony; wihch is an honorable estate, instituted of God, and, therefore, is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord, so let the wives be to their husbands in everything.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. For this cause shall

a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Then shall the minister say unto the man:

"..... wilt thou have this Woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?"

The man shall answer: "I will."

Then shall the minister say unto the woman:

"..... wilt thou have this Man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love him, comfort him, honor, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer: "I will."

Then shall the minister say: "Who giveth this woman to be married to this man?"

The father (or some other designated person): "I do."

Then shall they give their troth to each other in this manner. The minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows: "I, ..., take thee, ..., to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth."

Then shall the woman likewise say after the minister: "I, ..., take thee, ..., to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth."

The minister, receiving the ring, shall say:

This ring, given and taken, is a symbol of nuptial love. It is pure, and under fiery trial shines with a richer luster. Its form, being a circle, is without end. It is therefore a fitting seal to your marriage vows and the sign to you of an endless bond.

The minister shall deliver the ring to the man, who shall put it on the fourth finger of the left hand of the woman. The man, holding it there, shall repeat after the minister:

With this ring I thee wed, I give thee my love, and plight thee my troth, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

If the woman desires to give a ring to the man, the minister shall receive it and deliver it to the woman, who shall put it on the fourth finger of the left hand of the man. The woman, holding it there, shall repeat after the minister:

With this ring I thee wed, I give thee my love, and plight thee my troth, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall the minister join their right hands together and say:

Forasmuch as ..... and ..... have consented together in holy matrimony, and have witnessed the same before God and this company, and therefore have given and pledged their troth, each to the other, and have declared the same by giving and receiving a

ring (or rings) and by joining their right hands; therefore, as a minister of the Gospel of Jesus Christ, and with the authority conferred upon me by this Commonwealth (or State) I pronounce that they are husband and wife.

Then shall the minister offer this prayer:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name. Give them bounteously of thy grace that they may surely keep the vows which they have made and this covenant between them. Grant that they may ever remain in perfect love and loyalty together and live according to thy will, through Jesus Christ our Lord. Amen.

Then shall the minister pronounce a benediction. He may use these words:

The Lord bless, preserve and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may live together in this life, that in the world to come ye may have life everlasting. *Amen.*

CHAPTER XII.—FUNERALS.

The funeral service should be one of dignity, solemnity, and helpfulness, a memorial to the deceased, a comfort and inspiration to the living.

It is well, after the people have assembled and the family is seated, to observe a moment of quiet meditation.

During the processional and recessional there can be quiet music.

If the service is to be conducted in the home, at the appointed hour when all is ready the undertaker so informs the minister. He and those assisting him in song,

or otherwise, take their places near the casket, but in a position where they may be heard throughout the assembly. The minister then proceeds with the order of service (the same as a church funeral).

Should the funeral be in the church, the relatives, close friends and the pallbearers (all who have a part in the funeral other than those responsible for the music) meet at the home of the deceased at an earlier hour and go in procession to the church. If desired by the family, a word of prayer is offered before the body is removed from the home.

In the church, other friends are assembled and soft music, favorite hymns of the family and the deceased, is being played. As the procession enters the church, led by the minister, the audience rises. When all are in place, everyone is seated except the minister.

On reaching the cemetery, the minister leads the procession to the place for burial. Special seating arrangements should have been made for the family, or they may remain in the car near the grave if desired.

A FUNERAL SERVICE.

There is a wealth of material for use at funerals available to all Ministers. And since funeral arrangements and customs vary in different communities, and inasmuch as the circumstances of the service will dictate their character, the following orders of service are merely suggestive:

Scriptural sentences.
Hymn (sung or read).
Scripture Readings.
Prayer.
Obituary and remarks (can be omitted).
Hymn (sung or read).
Benediction.

Or, especially if more than one minister is participating:

Scriptural sentences.
Hymn (sung or read).
Old Testament Scriptures.
Prayer of Faith.
Hymn or Solo (sung or read).
New Testament Scriptures.
Prayer of Comfort.
Obituary and Remarks (can be omitted).
Hymn (sung or read).
Benediction.

A BRIEF COMMITTAL.

Hear the comfortable words of Holy Scripture. Ye believe in God, believe also in me. I am the resurrection and the life. Let not your heart be troubled, neither let it be afraid.

(Prayer may be offered here.)

Cherishing memories that are forever sacred;
Sustained by a faith that is stronger than death;
And comforted by the hope of a life that shall endless be,
We commit to the earth all that is mortal of this our friend.

(Here flowers can be placed upon the casket).

As we have borne the image of the earthy,
So shall we bear the image of the heavenly.
Benediction.

A GENERAL FUNERAL SERVICE.

An Ascription.

Thy years, O God, are throughout all generations. Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax

old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end.

Hymn.

Prayer.

Scriptures.

Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And, if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. John 14:1-3.

The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever. Psalm 23.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood. So teach us to number our days that we may apply our hearts unto wisdom. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands, establish thou it. Selections from Psalms 90.

I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my spirit rejoices. My flesh also shall rest in hope. For thou wilt not leave my soul in the grave, neither wilt thou suffer thy godly one to see corruption. Thou wilt show me the path

of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. Psalms 16:8-11; 17:15.

Address.

Hymn.

Benediction:

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

ALTERNATE SERVICE.

(Ascending to the pulpit, or standing at the altar, the minister shall read the following lesson, or portions of it, with one or more of the supplementary lessons.)

Lesson:

But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus

our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for tomorrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame.

But some will say, how are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestial; but the glory of the celestial is one, and the glory of the terrestial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. How be it, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord of heaven. As is the earthy, such are they that are earthy; and as is heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery: we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; them shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength

of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. I Cor. 15:20-58.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as asleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away, Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long, and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea the work of our hands establish thou it. Psalm 90.

For other Scriptures see, I Thes. 4:13-18; Ecc. 12:1-7; Rev. 7:9-17.

Hymn.

Prayer.

Sermon or address.

Hymn.

The pall-bearers selected shall then bear the body to the grave, the minister and undertaker going before it, and the family and friends following in the rear. On

arriving at the grave, after the body is lowered, the minister, taking his position at the head of the grave shall say:

Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not. All flesh is grass, and all the goodliness thereof is as the flower of the field. They are like grass that groweth up: in the morning it flourisheth; in the evening it is cut down and withereth. For here have we no continuing city.

Lord, make me to know mine end and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as a handbreadth, and mine age is as nothing before thee; verily every man at his best state is altogether vanity. We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord taketh away, blessed be the name of the Lord.

Continuing, the minister shall say:

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this clayey tabernacle the soul that inhabited it, we therefore commit the decaying remains to their kindred element; earth to earth; ashes to ashes; dust to dust; looking for the general resurrection, through our Lord Jesus Christ, at whose coming to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be made like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto himself.

Then shall be said the Lord's Prayer:

Our Father who art in heaven, Hallowed be thy name. Thy Kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

Benediction:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you. Amen.

The grave may then be closed by the undertaker and his assistants, and the company may retire.

ORDER OF FUNERAL SERVICE.

Minister: "The Lord hear thee in the day of trouble. The name of the God of Jacob defend thee and send thee help from the sanctuary and strengthen thee out of Zion."

"The Lord is our refuge and strength; a very present help in trouble. Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea."

"Be still and know that I am God."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Thy rod and thy staff, they comfort me."

Hymn.

Old Testament Reading: Psalm 23, 27.

Hymn.

New Testament Reading: St. John 14; Romans 8; I Cor. 15.

Poem (if desired): Tennyson's "Crossing the Bar"; or Van Dyke's "From the Mystic Shores."

Prayer.

Sermon (if desired).

Music.

Then shall the minister say: "The services will be concluded at the cemetery."

COMMITTAL SERVICE.

Minister: "Hear the words of our Saviour: Lo, I am with you alway, even unto the end of the world. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength. The eternal is thy refuge, and underneath are the everlasting arms. Let not your heart be troubled, neither let it be afraid."

Prayer.

Committal by Minister: "And now, dear friends, we return to our Heavenly Father the body of the one we loved, earth to earth, ashes to ashes, dust to dust,, thankful for his priceless gift of Christ our Saviour, who abolishes death in the glorious hope of eternal life. The dust returns to the earth as it was, but the spirit returns to God who gave it."

Benediction: "May God's peace, the peace that passeth all understanding, be with you for evermore. *Amen.*"

Committals.

"Forasmuch as it has come to pass, within the divine providence of the world, that the soul of our friend (or: of this child of God, or: substitute the name) has departed from this earthly life and has entered in the unseen world, we therefore commit the body to the ground,

earth to earth,
ashes to ashes,
dust to dust,

in the living hope that as he (she) has borne the image of the earthy he (she) shall also bear the image of the heavenly, and shall live forever in the glorious presence of God."

or

"And now very tenderly and lovingly we commit the mortal part of the one we have loved (or substitute the name) to the elements from which it came, confident that his (her) soul hath gone on in the continuing fellowship of God whose son (daughter) he (she) is."

or

"And now it becometh us, in resignation to the providence of God our Heavenly Father, to commit the mortal part of the one we have loved, to the ground, earth to

earth, ashes to ashes, dust to dust, thankful for His adorable gift of Christ our Savior, who has abolished death and brought life and immortality to light through the gospel."

or

"And now, dear friends, we have come to lay from our sight into its last resting place the form of one whom we have tenderly loved. Through our tears we rejoice, while we commit his (her) body to the ground, earth to earth, ashes to ashes, dust to dust, that we can so confidently commit his (her) soul to the God whom he (she) loved and so faithfully served."